

sent distincts des roix de *Vallabhí* qui ont porté ce nom) qui ne sont pas cités dans les tables genealogiques des rois de l'Inde recueillies jusqu' à ce jour. La relation ne fournit aucun renseignement sur *Shiladitya* roi de *Kanoudj* ; mais on lit dans un autre endroit que *Shiladitya* roi de *Málava* regnait soixante ans avant l'arrivée de notre religieux dans l'Inde. *Dhrouvabhàtta* est certainement le même nom que *Dhrouvaséna* ; *bhàtta*, et *séna* étant des titres de *Kchatriya*, de même valeur et presque synonymes, qui s'emploient indifferemment l'un pour l'autre, sans que l'identité du nom propre auquel ils s'ajoutent en puisse être compromise. La liste genealogique des rois de *Vallabhí*, extraite par M. WATHEN des inscriptions qu' il a si heureusement interprétées, nous fait connaître deux *Dhrouvaséna*, dont l'un est le quatrième et l'autre le onzième prince de la dynastie des *Bhátárka*. Il n'est pas probable que le *Dhrouvabhàtta* de la relation Chinoise soit *Dhrouvaséna I* : l'inscription que nous connaissons eût sans doute fait mention de l'honneur qu'avait eu ce prince d' être allié à la famille royale de *Kanoudj* ; un état qui n'avait été élevé au rang de royaume que sous le frère et le predecesseur de ce prince, n'eût pû d'ailleurs être parvenue si rapidement à la haute prospérité et à l'état de puissance ou le trouva le voyageur Chinois. Ce qu'il rapporte de *Dhrouvabhàtta* s'applique donc à *Dhrouvaséna II*, et l'un des points chronologiques les plus importants de l'histoire de l'Inde occidentale peut être déterminé avec assez de précision par cette identification de deux noms dont un est daté. L'inscription publiée par Mr. WATHEN, et redigée par l'ordre du septième prince de la dynastie, peut donc être approximativement rapportée à l'année 550 de notre ère : cette date s'accorde mieux avec les données paléographiques que celle de 328, deduite très ingenieusement d'ailleurs par l'auteur, des traditions singulièrement suspectes des *Djaína*.

II.—*An account of some of the Petty States lying north of the Tenasserim Provinces ; drawn up from the Journals and Reports of D. RICHARDSON, Esq., Surgeon to the Commissioner of the Tenasserim Provinces. By E. A. BLUNDELL, Esq., Commissioner.*

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DR. RICHARDSON'S SECOND VISIT, 1834.

The object of the second visit was to ascertain the truth of the rumours that had reached *Maulamyne*, of some dissatisfaction existing among the Shan traders on account of the bad market they had experienced latterly for their cattle, compared with former years, and to

obviate any bad feeling that might have arisen in consequence. None had visited *Maulamyne* that season, and it was said they declined bringing their cattle down any more. It was important that measures should be adopted to ensure the continuance of our supplies from that country, and Dr. R. was directed to extend his visit on this occasion to *Zimmay*.

He started on the 6th March, 1834, and travelling nearly the same route as that by which he had returned from his first visit, he reached *Labong* on the 1st April, having, when near that place, encountered the same petty delays as before, on the ground of preparing for his reception, and ascertaining from the astrologers a lucky day for his arrival.

“On the 1st of April started in the morning for *Labong*; and though the THOOGYEE of *Passony*⁹² was with me at starting, neither he nor any of the neighbouring head-men accompanied me. One man ran before to shew me the road. Reached *Labong* about noon, and on arriving at the temporary houses or *tays*⁹³, for which I had waited three days, found only three small ones for the people, which might have been put up in three hours. No house for myself, and no one there to receive me. This was all so unlike my reception on my last visit, that I sent the interpreter to CHOW-HOUA to say, if they did not wish to see me, I was ready to return. He assumed anger and surprise that I had arrived without his being made aware of it; said he had ordered the head people of the villages to accompany me, and when half way to run out and let him know, when he would be at the *tays* in time to receive me. The same reason was given for not building me a house, as on my last visit; viz. that as I had a tent, they did not think I would occupy it; but he immediately called the people who had put up the sheds, and gave them orders to set about a house, which they commenced at once.

“The CHOW-HOUA sent some officers to wait on me, with a request to know when I wished to see CHOW-TCHE-WEET. I expressed a wish to see him to-morrow, as the approach of the rains would necessarily make my stay shorter than I wished. I hear loud complaints on all sides of the rascality of the Bengalees who have come up lately from *Maulamyne* to purchase cattle, and the people who last visited *Maulamyne* are very inveterate against the contractor (SHEK ABDULLAH) for supplying cattle to the troops, and declare their determination never to return so long as he continues to be the “*Gomanie*,”—as the first bullocks were taken by the Commissariat on the Company’s account; and he being now the only purchaser, they believe him to be the Company, (*Gomanie*).

“On the morning of the 5th, the officers of the court, and some people with silver calats (salvers) for the presents and Mr. BLUNDELL’S letter, came to conduct me to the TSO-BOAS⁹⁴. They preceded me, followed by the people who accompanied me, about 40 in number, dressed in their gayest putsos, thirteen of them each carrying a musket. On arrival at my former place of audience, I found no sheds erected, and that I was to be received in the house (query, palace?) of the chief. I dismounted at the gate *Chow Rajabool*; the KEINTOUNG

Tso-BOA and others came out half way to meet me, (the whole distance about sixty paces,) and preceded by the letter, (the presents having stopped at the gate,) they led me to a seat on the chief's right. I bowed before taking my seat, and wearing my boots was never objected to. He was seated on a gilded pedestal (*yozaboleen*⁹⁵) about two and a half or three feet high, and before him the chiefs of his principality on carpets spread on the mats with large triangular pillows to lean against, ornamented with gold embroidery. As soon as we were seated, the presents were brought in and placed before him. He put the usual questions respecting the King of England, the Governor General, &c. &c., the length of my journey, and the difficulties of the road; made some excuse for not meeting me on the road; mentioned the death of his son and nephew with much feeling; and expressed good-will and friendship towards us. Indeed, nothing could be more friendly or fatherly than my reception altogether, and certainly with every appearance of sincerity. It was evident at a glance his illness was no formal excuse for not seeing me; he was much emaciated, and evidently very weak. I was seated nearly opposite to the door of the private apartment, which was crowded with women and children, who sent me out a present of fruit. There was no dancing as on my former visit, but a male and two female singers seated immediately within the door of the private apartment, sung a sort of metrical history of the exploits of the Tso-BOA and his six brothers, in which the successful insurrection of KAWUELA, the eldest brother, against the Burmese sixty years ago, and the carrying off the people from *Kewt-them*⁹⁶, *Keintoung*⁹⁷, and *Mein-Neaung*⁹⁸, by the present chief, held the most conspicuous place; and though many of the unfortunate sufferers were present, any consideration for their feelings seemed never to enter the old man's mind: yet the expression of his countenance and manners altogether is benevolent; which character he bears among the people. The voices of the performers, both in sweetness and compass were, beyond comparison, superior to any thing I have heard out of Europe. After sitting about three-quarters of an hour, he retired on plea of weakness; his feet were swelled, and he tottered a good deal before reaching the door of the inner apartment. After spending some time in conversation with the chiefs I took my leave, intimating my intention of calling in the morning on CHOW-HOUA, by whom all business is now transacted.

The chief's house is situated near the middle of the town in a large stockade inclosure, and surrounded by a garden. The wooden hall in which I was received is about sixty feet long by thirty wide, and ornamented with three small China chandeliers, some paltry Chinese and India looking-glasses and China lanterns, some of glass and some of paper; a picture of the great pagoda of *Rangoon*; one of a Chinese joss, and a portrait much resembling one of our Royal Family. The most valuable ornaments were the muskets I took up in my last visit, which, with some Chinese-looking scimitars and swords with long silver handles, completed the decorations. The white umbrella was not unfurled; the floor in front of the *yozabollen* or throne was covered by the carpets and triangular pillows of the chiefs, who assume a much more manly position than in the presence of some of the lowest chiefs of *Bankok*; though I am told that next to the Rája of *Ligore*, this is the highest Chief in the kingdom. On the 6th, according to my notice of yesterday, called on CHOW-HOUA, and had a long conversation on the duties being taken off their elephant-hunters in our pro-

vines. He readily agreed to the free sale of buffaloes, paying an export duty of half a tical of coarse silver, and reducing that on bullocks to the old rate of one quarter. I brought to his notice the complaints of the Bengalee cattle-dealers, of the refusal of the court-officers to interfere in their complaints against each other, and called his attention to the 10th paragraph of Colonel BURNÉY'S treaty of *Bankok* in 1826 on the subject. He complained of the total want of principle in these people, with one or two exceptions, (which all I have heard from themselves tends to confirm;) said he was glad the subject had been mentioned; as, though they had copies of the treaty, they were afraid to punish our people, and had, besides, another difficulty to contend with, in the offenders escaping from one territory to another; and that though they had the power, there was an indelicacy felt in apprehending them in the *Zimmay* district. They had now my opinion that they should act according to the treaty, and would do so in future, and hoped there would be no further cause of complaint. He said he had no objections to the *Zimmay* officers following offenders into this district, and that they would do the same from this; but begged me to impress the necessity of it on the *Zimmay* chief on my visit there, to prevent misunderstanding between relations; as CHOW-TCHE-WEET is now a very old man. I found by this, that the visit I had intimated I intended to make to *Zimmay* was taken as a settled matter, though they had strenuously opposed it on my asking to do so in my last visit.

“On the 10th I received an invitation, or rather a request, from CHOW-TCHE-WEET to attend his son's funeral. He begged I would come early, and see the whole ceremony. I accordingly went at 11 o'clock, and remained till 2. On my arrival, a Ponghee was seated in the centre of the shed reciting, in a monotonous sort of chaunt, a blessing on all present. He ceased soon after my arrival, and a daughter of CHOW RAJA WOONG of *Lagon*, a very pretty girl of 18 or 20 years of age, played for some time on the *ke wine*, (brazen circle,) an instrument composed of small graduated gongs hung horizontally in a circle, in the centre of which the musician sits and beats with small sticks. She played evidently as a proficient. This was followed by a boxing-match, in which the boys, when once come to blows, hammered away at each other's faces much like two little English fellows of the same age. There was a good deal of shuffling before the first blow was struck. They were followed by two men who flourished their arms about within a few inches of each other's faces under a most overpowering sun, for half an hour, without, however, hurting each other much, though they were exceeding serious and intent. CHOW RAJA BOOT then, dressed in a white robe, ascended a small platform about seven feet from the ground, and showered, or rather pelted, a largess amongst the people. On the platform was an artificial bamboo-tree, with perhaps two hundred limes, in each of which was a small Siamese coin of two or three annas hanging from the branches, which he pulled off, and with them pelted the people below;—though there was, of course, great struggling for the limes, there was little noise, and not the least quarrelling. CHOW-HOUA'S wife then begged I would allow the Burmese to exhibit their dance, and as there were two professed dancers of the party and one or two musicians anxious to acquire merit by assisting in the amusement, she was gratified; after which they commenced to drag out the car with coffin. It was burned with rockets in the same manner as a Ponghee,

outside the town, about 4 o'clock; most of the wives of the headmen were present, and the whole of the ceremonies were gone through without quarrel and in great good humour. The deceased was the same whose house was burnt during my last visit here, and who sent out to beg me to look through a small sextant I had been seen using, and tell him who had stolen a ring he lost on the occasion. I left the shed when the coffin was moved, and prepared to start for *Zimmay* in the morning, congratulating myself in getting off a day sooner than I had anticipated; but about 9 o'clock, BENYA TCHE came out to say CHOW-TCHE-WEET begged me to remain one day, as he was anxious to see me to-morrow before starting for *Zimmay*. After many complaints of loss of time and fear of the rains, I was obliged to consent to remain; and on the morning of the 11th, an officer came out to the encampment to say CHOW-TCHE-WEET wished to see me. I promised to wait on him immediately after breakfast. On arriving at the house found a large assembly, and the only communication the old man had to make, was a request to remain till after the new year*, a further loss of three days. I at first refused, but on his urging his request, and reflecting that nothing would be done at either place during the festival, I agreed to remain on condition I was not detained here on my return. The TSO-BOA made some demur, as in duty bound, as a good Buddhist, about the sale of the cattle; he was, however, easily satisfied by transferring the sin to the sellers and CHOW-HOUA, who sanctioned it. He was as kind as usual, always addressing me as his "*luck Chow Engrit*," literally, "son chief English." He talked of a reference to *Bankok*, which I said was unnecessary after the treaty of 1826, and he was again satisfied. He is quite in his dotage, and repeated the same things over and over: the people from their respect for him shew him, however, much consideration. He asked if there was any difference in the value of his presents and those to the *Zimmay* chief, and seemed pleased when told that his were the most valuable.

"After breakfast, on the 13th, two officers, dressed in white robes used in religious ceremonies, came out to my tent by the CHOW's orders, to conduct me where the ceremony on his grandson entering the priesthood was to be performed. I found a large assembly of people in an old *zayat*⁹⁹ near the pagoda. The CHOW was seated on a mat near the centre of the place,—the other chiefs near him, his wives behind him—all dressed in white. I found a carpet and pillow for me close to CHOW RAJA BOOT. A Poungee was seated in the middle expounding the law, and CHOW-TCHE-WEET had told him to continue till my arrival, as he wished me to see the whole ceremony. As I was told I would be expected to contribute, I sent the interpreter to the CHOW with 10 rupees; and he soon afterwards went out to the open space before the *zayat* to inaugurate the boy (about 7 years of age) in his holy office. The ceremony is the same as in Burmah and other Buddhist countries, shaving the head, bathing, investing with the yellow garment. Whilst he was gone, his son told me a Rahan was also to be raised to the office of high priest, (*See-dan*)¹⁰⁰; that the CHOW before investing him with his office asks him if he will obey his lawful orders; which being answered in the affirmative, he makes over to him all

* I afterwards learnt that the reason of his requesting me to stop was a fear lest I should be insulted, or the people get into any quarrel with the *Zimmay* people, during the holidays at this joyous season.

authority over all ranks of the priesthood. The high-priest then asks the Tso-BOA if he will listen to his intercession in favor of criminals condemned to death when it shall appear to him that the punishment is too severe for the offence; to which he assents. On the return of the Tso-BOA to the *zayat* he called my interpreter and told him in a whisper the money I had given was too little for distribution, and desired him to ask me for 13 rupees more; which I immediately sent. In the meantime, an old priest invoked a blessing on all present by name, amongst which I discovered my own; and the *Sea-dan* who has been raised by the votes of the priests for his strict observance of the precepts of Budh, promulgated rules and ordinances for their guidance much stricter than those which have been known here for some years, where the discipline has been exceeding lax. Sent the interpreter to inquire how the CHOW-HOUA, who had been ill, was, and to request BENYA PATOON¹⁰¹ to call on me. The former no better; the latter promised to call in the morning. BENYA PATOON called on me this morning; he is about 50 years of age, and an exceedingly intelligent person. His father came originally from *Pegu* to *Zimmay* with about 3000 other Taliens on the destruction of that city by ALOMPRA, A. D. 1757. A short time after their arrival here, an army of Burmans encamped to the northward with the intention of attacking *Zimmay*. The Taliens were promised this,—if they beat off the enemies, they should henceforth live free of taxes. They attacked them, and were successful, and for a time were well treated; but in three or four years, when gratitude began to cool, they were taxed without mercy; and on any expression of discontent, numbers were executed under pretence of secret conspiracy. The Taliens in fear and disgust removed farther northward to *Keintheu* under the Burmese;—the BENYA and some other young men went afterwards to *Ava*, from whence he was sent to *Keintheu* on a royal message, and with twenty-five others was caught by a slave-catching party, and from this place sent to *Bankok*, where he soon came into favor with the king, who raised him to his present rank, and sent him up here to look after the Siamese interest at all the three towns. He gives a shocking account of the brutal rapine, and destructive waste of human life in the petty border-warfare and slave-catching incursions all along the frontiers, that has kept down population, laid entirely waste many large towns, and retarded civilization and all the arts of peaceful life in this unhappy country to a degree that could not be exceeded, I should hope, in the annals of any portion of Africa. All of this has been almost entirely put a stop to by our occupation of the provinces on the coast. He gives a somewhat different version of the Cochin-Chinese war from any I have heard. He said the Cochin-Chinese endeavoured to save the town of *Wentian*¹⁰², *Chandapoora* or *Lingen*, when the Siamese attacked it seven years ago. The Siamese would not attend to negotiations on the destruction of the city when horrid cruelty appeared to have been perpetrated. One of the sons of the king found his way to *Hue*. The King of Cochin-China¹⁰³ sent an ambassador to *Siam* to say the prince had found his way to him; but as he wished to avoid a war, under certain conditions he would give him up. The Siamese treacherously murdered his ambassador, saying he had given protection and encouragement to rebels. The Cochin-Chinese, enraged at this piece of perfidy, had commenced the war. The latest accounts said the Siamese had the best of it, and were east of the Cambodia river.

“Left *Laboung* this morning (15th), at 6 A. M., and in five hours and a half reached *Zimmay* about N. 30° West of the former place. The Mein Neaung Tso-BOA came to see us off, and brought with him a person sent as a guide, though many of the people with me were known to be acquainted with the road. He took us through the fields, a path he evidently did not know himself, under pretence of breakfast being prepared for the people at some village by the way, and I ultimately regained the road by the direction of some Talien people we met. The whole of the road lay through a rich and cultivated country, irrigated by a water-course from the *May-ping*, the main trunk of which is some seven or eight miles in length, and thirty or forty feet in width, by eight or nine in depth, as far as we travelled along the bank of it. At 8 A. M. came on the banks of the water-course, and at 10 crossed the *May-ping* at a ford of considerable breadth, but at this season only reaching to the poney's saddle. On the *Zimmay* side found some officers waiting to conduct me to the *zayat* or *tay*, which we found to be a rattle-trap of a wooden building, forty-five feet by twenty-five, surrounded by an eight feet verandah a foot lower, with four small rooms on each side, in which the people were housed. These buildings shut out every breath of air; which, as the thermometer was 103° at mid-day and 80 at 8 P. M. was any thing but comfortable. The floor was of split planks laid on without rails or fastening, and as the people crowded up to look at me, the rattling was unportable. As I would get no relief from this annoyance by complaint, I was ultimately obliged to drive them down by force; after which they did not venture further than the steps of the *zayat*. The *zayat*, which is about a quarter of a mile from the town, was surrounded by drunken holiday-making people, singing, and hallooing, and shouting till about 12 o'clock, one of whom came close to the *zayat* and abused us. My people pursued him to a neighbouring house, which I was just in time to prevent them breaking into, and I denounced the occupier to the police in the morning.

“On the 16th, the brother-in-law of the CHOW-HOUA and some other officers paid me a visit of ceremony, bringing a present of rice, sugar-cane, &c. with the gratulations of the Tso-BOA at my arrival, and expressing his and their good-will towards the English. They remained about an hour. Before they left, I complained of the annoyance of the rabble, which they promised to remove. The forcible ejection of the rabble yesterday left me at tolerable peace to-day till the evening, when the wife of the Ken-Toung Tso-BOA came to visit me, and such a number of women came under her protection that the floor of one of the passages gave way with them, but fortunately no accident occurred. I hear nothing but complaints on all sides of the rascality of the cattle-merchants employed by the contractor to buy his cattle. They are old boat lascars, discharged peons, and thieves from the jail, to whom he has had the folly to entrust more money than they ever saw before. Considering themselves rich, they have bought wives and slaves, and dissipated part of the money; and as they cannot return to *Maulamyne*, they sell the property at what they can get for it. Some of them have picked up the Shan language, and act as interpreters to strangers arriving from the coast, get their property into their hands and appropriate the proceeds. The presents they are enabled to make at this (to them) cheap rate, and the knowledge of the language, sets them above the fear of punishment. On the morning of the 17th, in consequence of my complaint of

yesterday, a person was sent out to keep the people from coming up in the *zayat*, and a writer came to hang up a notice to the same effect. I have been left to myself all day. The poor woman into whose house the person who abused me on the night of our arrival ran for shelter, came to-day to beg my intercession. She is a stranger from *Bankok*, and, as she could not point out the offender, is threatened with a fine. As they have shewn a disposition to punish the person, I promised to intercede for her.

At 10 A. M. on the 18th, CHOW NE NAM MAHA NEUT and some other officers came out to conduct me to the TSO-BOA'S house. They proposed that I should halt for some time at the court of justice, which was soon given up on my positive refusal to do so, and I proceeded in the same order as I had done at *Laboung*. The TSO-BOA came in after a few minutes and seated himself on a cushion at the foot of the *zoyabollen*; I was seated immediately in front of him on a pretty large Persian carpet with pillows. I inquired after his health, age, prosperity, &c. and explained the purport of my visit to be a wish on our part to cultivate his friendship and open the gold and silver road, that, as at *Laboung*, we might exchange our superfluous produce to mutual advantage, &c. &c. He replied, that to all proper subjects of traffic there was no restriction. I said I was glad our customs agreed, and hoped that there would be now no further objections to the export of cattle and buffaloes, which was what we principally wanted from this country. The CHOW-HOUA, who as at *Laboung*, transacts all the business, and who is said to be the only one opposed to the trade in cattle, objected on the score of the great mortality which sometimes takes place among them, in which case I observed the price would rise, and still only surplus cattle would be sold; that I did not urge him to give the people an order to sell, but permission to do so. He made some objection, half expressed, on the score of fear of the *Nats* or presiding spirits of the country. I pointed out the fact of their being sold to the Red Careens, to which he made no reply; but, Buddhists as they are, the question of the life or death of the animal has never been mooted by any one except CHOW-TCHE-WEET in transferring the sin of selling to the CHOW-HOUA. The TSO-BOA then heard the letter read, ordered in some sweetmeats, desired us his children to continue our business, and retired on plea of weariness. The hall I was received in, is a brick building about 100 feet by 50; the walls painted with an extraordinary jumble of clouds, trees, temples, &c.; on the window-shutters natives of different countries in the act of salutation. Among others I observed two Europeans in the costume of the time of George II. Below the windows a sea with boats and the white umbrella (emblem of royalty) of seven tiers of coarse cotton cloth, diminishing in size to the top (like an old fashioned dumb-waiter,) was fixed above the *zoyabollen*. I did not ascertain what chiefs were present, but the TSO-BOA and the CHOW-HOUA were the only ones with whom I had any conversation. The TSO-BOA is 80 years of age, but looks much more hale and robust than CHOW-TCHE-WEET. He was raised to the Tsoboaship by the king of *Bankok*, from his merit as a soldier, though he can neither read nor write,—a very unusual thing in this country.

“On my way to the fort this morning I called on CHOW-HOUA, and found him as much disposed to be friendly as he had been the reverse on the two former occasions. He agreed to the trade being perfectly free and unrestricted.

No duty will be levied on imports. The duties on cattle to be as at *Labong* :— elephants one tical ; horses free of duty ; muskets and slaves are alone prohibited being taken out of the country ;—offenders from *Laboung* shall be given up, and the people of this district harbouring them punished. He said our presents of muskets was a certain mark of friendship, and that he intended to send fifty cattle to the Commissioner ; and as I could not take them with me, he requested that I might arrange to leave some one to take charge of them.

“ 24th. I went to take leave of the TSO-HOUA, who received me nearly alone in an outer hall ; gave me the letter for the Commissioner, and was most friendly in his professions. His house consists of three wooden ranges of about fifty feet wide, (their length I could not see,) the brick hall standing across the ends, in which I was formerly received, and the small one in which I saw him to-day. Soon after my return to the *taydau* or *zayat*, CHOW MAHA NEUT came with a message from CHOW-HOUA to set my mind at ease regarding the cattle and trade generally ; that every facility should be given to purchase cattle, and the trade should be perfectly free and unrestricted ; that it was not becoming to be bounden by promises, but that we would see hereafter the strength of their friendship. He regretted that he had not seen me on my last visit, that my stay this time was so short, and requested I would return for a longer stay next fine weather, &c. &c. I left *Zimmay* at half past 4 P. M. on the 24th, and reached *Labong* at 10. The walls of the inner town of *Zimmay* are 800 fathoms from east by west and 1000 from north to south, all of brick, and a ditch and rampart all round. The outer wall, which reaches from the north-east to the south-west corner, is circular and upwards of 1800 fathoms, one-half of brick, the other of wood with a rampart round the brick part, and a ditch surrounding the whole. The ditches when in repair, (which they do not appear to be now,) can be filled from the river. The town is situated four or five miles from the eastern foot of the *Bya-tha-Dyk*¹⁰⁴ hill, the highest in the range, and between it and the hill is another small single-walled fort about the size of *Laboung*, called *Moung-Soon-dank*¹⁰⁵, (city of the flower garden.) All the houses in *Zimmay* above the poorest of the people are surrounded by compounds fenced in, in which are cocoanut, arica, betel, bamboo, and other useful trees, with a great variety of flowers and flowering shrubs, which are watered by a stream of clear water brought from the hill. The valley in which this town and *Laboung* both stand, is little less than one day from east to west, and little more than three from north to south. Much of the valley near the town is under cultivation, which is all prepared by irrigation, and the grain is transplanted, yielding upwards of one hundred-fold, though the fields are never left fallow.”

Dr. R. quitted *Laboung* on the 29th. On the 9th May the rains set in, and continued almost without intermission during the remainder of his journey. He arrived at *Maulamyne* on the 21st May, suffering greatly from the exposure ; most of his followers ill, (several of them died shortly after,) and the elephants completely knocked up by the difficulties of the road.

DR. RICHARDSON'S THIRD VISIT, 1835.

Dr. R. was directed on this occasion to extend his visits to some of the other Shan States, and also to the tribe of Red Kaffens¹⁰⁶ on the

west bank of the *Salween*, who, sometime previous, had sent a message to *Maulamyne* to say they should be glad to see an European officer in their country, and to open an intercourse with us.

Dr. R. started on the 29th December, and arrived at *Laboung* on the 26th January, 1835. Here he found that his old friend the "CHOW-TCHE-WEET," or "Lord of Life," was dangerously ill. The old man received him, however. Dr. R. says—"On entering his house, I found the chiefs and elders assembled and a curtain across the room. After some conversation, chiefly regarding the war to the eastward and the great blessings conferred on this country by our occupation of the Provinces, the curtain was drawn aside, and showed us the poor old man evidently on his death-bed, with his children and grand-children around him. He spoke but little; said he was glad to see me again, and handled one of the muskets I had brought with me to present to him."

After staying a few days at *Laboung*, Dr. R. proceeded to *Zimmay*. Here he had some long discussions with the CHOW-HOUA of that place relative to some impediments and restrictions he had placed on the trade in cattle, and to some late attempts on the part of the frontier Shan petty chiefs to levy tribute on the Kayens residing on our side the boundary river. These matters were, however, amicably adjusted, and much kindness and attention were shown him. It was the period of an annual festival, for which he was urgently pressed to stay. He says—

"One of the amusements at this festival was the letting off of large rockets—each rocket being honored with some name, and supposed to appertain to some chief or great personage. One was appropriated to me; and my coolies and servants being joined by a number of *Maulamyne* traders then in the place, who entered into the spirit of the thing, my rocket was well attended to the ground with dancing and singing, to the delight of the Shans, to whom Burmese music and dancing was quite a novelty. The rockets were all of wretched construction, but it so happened that mine performed its duty in a style infinitely superior to any on the ground; and such is the superstition of these people, that I feel confident this incident has made an impression on their minds of the superiority of our nation which will not easily be effaced."

Here Dr. R. met a large portion of the annual caravan of Chinese traders, of whom he says—

"At *Zimmay* I found the caravan of Chinese traders, consisting of 200 mules and horses. Three hundred more were said to be at *Moungnan*, where cotton is abundant. They had arrived in the country a considerable time before me, and were preparing shortly to return home. I had a good deal of conversation with the two heads of the caravan, who seemed to be intelligent, enterprising characters. They said they had long entertained the idea of visiting *Maulamyne*: and now that they were invited to do so, and were assured of protection, they would

undoubtedly do so next season ; the present one being too far advanced to allow of their increasing their distance from home. They requested that an interpreter should meet them at *Zimmay* ;—and from their repeated requests that he should be at *Zimmay* in all November, in order to accompany them down, I feel convinced these people will be at *Maulamyne* before the end of the year. With the chiefs I found no difficulty whatever in obtaining their consent to their passing through the country : no objection was ever hinted, nor have I reason to expect that any will hereafter arise.

“ The imports by these caravans consist of copper and iron vessels, silk, (raw and manufactured,) satins, gold and silver thread and lace, musk, walnuts, carpets, and vermilion. They export from the Shan country cotton, ivory, skins, horns, &c. &c. From the information which I could collect, the caravan assembled at *Moungkoo*, distant from *Zimmay* about two months' journey. Their goods are conveyed by mules, and they would appear to travel rapidly ; as they asserted they would not be more than twelve days from *Zimmay* to *Maulamyne**. They allow nothing to detain them on their journeys. If a man fall sick, or is disabled, he is left behind ; and if one dies, they do not even stop to bury him, but cover his body with a cloth and continue their route.”

Dr. R. left *Zimmay* on the 23rd February for *Lagon*,¹⁰⁷ a town he had not hitherto visited. The following is his route :—

“ 23rd. Direction S. 65 E. Distance, 5½ miles.

“ Started at 1 P. M. and reached *Paboung*¹⁰⁸ at 3. 30. This is a small village of only twenty-four houses, but the Thongyee, or head-man, has altogether about three hundred houses under his jurisdiction. The road was level, through paddy fields, intersected by small slips of jungle.

“ 24th. Direction S. 20 E. Distance, 16½ miles.

“ Left *Paboung* at 7. 35. At 9 crossed the *May-quang*, which runs past *Laboung* and falls into the *Moypiny* to the southward. At 11. 40 we halted at the village of *Ma-wan-tchay*¹⁰⁹. The road throughout the day was good and pleasant ; considerable cultivation, and the inhabitants numerous. The people of the village where we have halted are all captives from *Mein Neaung*, who, never having seen an European, were very curious, but, at the same time, exceedingly civil and hospitable, having provided a dinner for my followers. An old man of the village remarked to me, after we had been encamped a few minutes only, that a Burman chief, travelling as I was doing, would ere this have tied up and flogged some of them to shew his authority, and that neither he nor his father had ever heard of a person travelling through a country merely to make friends. He wished I would open the road to his native place of *Mein Neaung*.

“ 25th. Direction S. 20 E. Distance, 13 miles.

“ The road to-day was through a teak forest and over several small hills lying from a few yards to a mile distant from each other. Our guide to-day was a Doctor, who was quite an amateur in his profession, and spread out all his medicines under a tree and began prescribing gratis for our people. He had in his store of medicine the thigh-bone of a dog, the jaw of a monkey, the vertebræ of

* A small party of them have since arrived at *Maulamyne* in company with the men sent to meet them. They made the march in 15 days and express themselves satisfied with the market here.

a fish, part of a grinder of an elephant, the fore-tooth of a rhinoceros, some bone of a turtle, and two or three pieces of broken china. The rest of his collection consisted of little bits of sticks, and roots of all colors, to the number of two hundred and eighty-one, (I had the curiosity to count them,) the names and virtues of all which he professed to show. Not the least curious part of the collection was his mortar or substitute for one; it was a turned wooden bowl ten inches in diameter, with a handle to it, and inside opposite the handle a piece of coarse flinty sandstone fixed with lac about four inches square, and sloping towards the bottom of the bowl: on this the various articles are ground down, in sometimes a quart of water if the patient is very ill.

“ 26th. Direction S. 70 E. Distance, 16 miles.

“ The road to-day was very tortuous and in some parts steep and rocky. No inhabitants or cultivation were to be seen.

“ 27th. Direction East. Distance, 15 miles.

“ Started at 7 A. M. March lay along a good road in the jungle till 8. 30 when we passed a last year's clearing with buffaloes and other signs of inhabited country. At 8. 45. crossed the *Maytan*¹¹⁰, a considerable stream in the rains, now not ankle-deep, and on the eastern bank at *Ban-hang-sat*¹¹¹, a village of some size;—found they had received orders to have breakfast ready for the people, which was fortunate, as there was not rice for half of them at starting. Here we halted fifty minutes under the tamarind trees, whence two hours marching brought us to *Boutue*,¹¹² on the banks of a stream of the same name about the size of the *Maytan*. The road has been good throughout and the country level. The people of this village have orders to supply us with every thing, and take us into the town to-morrow; they brought out dinner for the people soon after our arrival,—rice and vegetable stews, ready cooked, each house furnishing a portion, as is the custom in Burmah. These were brought out by the women of the village, young and old; the former, as usual, uncovered to the waist, and finer busts are not to be found in the world, and many of them fair as Europeans.

“ 28th. Direction S. 70 E. Distance, 4 miles.

“ Reached *Lagon* at 8. 20 A. M. There are three towns close together, two on the north and one on the south side of the river *Moy-Wang*,¹¹³ in the last of which most of the chiefs live. The river between the towns has a course nearly east and west, and, dividing, forms a little sandy island nearer the south side, on which sheds had been prepared for our reception. The whole breadth of the river is about one hundred and forty-seven paces, but at this season there are only two small streams near each bank about knee-deep. During the rains even, it is seldom full, and consequently for the greater part of the year is not navigable for boats of any size. Neither is it favorable for purposes of irrigation, and as the rains are often insufficient, it is a far less favorable site for a town than *Laboung* or *Zimmay*, though containing an equally numerous population. As the trees in the town and neighbourhood are luxuriant, and the soil generally appears productive, it is probably the fault of the people themselves that provisions are scarce.”

The following are Extracts from Dr. R.'s Journal during his stay at *Lagon*.

“3rd March. Visited several of the chiefs to-day. They all expressed themselves most friendly to us, and spoke openly of a different feeling existing at *Zimmay*. As my visit was entirely conciliatory, I avoided the subject, merely saying, that we were grateful to our friends, and that I believed the general feeling of the people of *Zimmay* was friendly towards us, in which they agreed, and said they saw I was aware where the bad feeling lay. I spent several hours with the several chiefs, and altogether passed a very pleasant day, owing to their kind reception and the absence of all ceremony.

“4th. Went over to one of the towns on the north side of the river to visit a chief residing there. The whole of the town is enclosed within old walls, the river face of which is mud, the remainder brick, but in a very rickety condition. The paths from one house to another, which are all far apart, are more like the paths in a common village than the streets of the town.

“8th. There are fewer elephants here than at *Zimmay*. The king of *Siam* called for a return of these animals last year, when three hundred were found here and near one thousand at *Zimmay*, large and small. I learn that there are no taxes on specific articles here. Every cultivator, without exception, at the close of the harvest, pays into the Government granary a quantity of grain equal to what he may have sown, and each house pays half a tical of coarse silver on account of sacrifices to the *Nats*, or protecting spirits of the country. These sacrifices are another name for public feasts as the buffaloes, pigs &c., together with the spirits that are provided, are consumed by the people. The land is the property of him who clears it, and any one may cultivate unoccupied land, provided he pays the accustomed contribution to the public granary. The person so clearing and cultivating land may dispose of it in any way he likes, and cannot be arbitrarily dispossessed of it by the chiefs, as in *Burmah* the people are glad to place themselves under the protection of some chief and become followers of his family. They work for him, and are often sent by him on trading excursions, receiving occasionally a portion of the profits.

“10th. Received a visit from No. 1 wife of the CHOW-HOUA, accompanied by her two daughters and several female attendants. She says she will be obliged to leave her daughters behind when she accompanies her husband to *Bangkok*, (whither all the chiefs are bound, on the occasion of CHOW-TCHI-WEET’S death,) as the king might take a fancy for one of them. This, she said, would be all very well for a year or two, after which she would be discarded and neglected, and then her life would be one of misery.”

Dr. R. left *Lagon* on the 10th March, and arrived at *Laboung* on the 13th, a distance of 44 miles ; direction N. 70 W.

“Here I found the chiefs of all the associated States, assembled to perform the funeral rites over the body of CHOW-TCHI-WEET, the acknowledged head of their family. I had to enter into long and disagreeable discussions relative to the three elephants which had been stolen at *Maulamyne* on several occasions, and which had been traced to *Laboung* and the thieves discovered. The difficulty arose from the thieves being proteges or dependents of CHOW-HOUA of *Laboung*, who alone opposed restitution of the property, or the punishment of the thieves. I at last threatened, that unless I could report that this business was satisfactorily settled, it would be referred to *Bangkok*. This alarmed them

as, under present circumstances, they must deprecate any reference against them to the king of *Siam*, who might take advantage of the opportunity to place a stranger in the situation of the deceased chief. Still the settlement was put off till the arrival of the chief of *Zimmay*, who had returned to his town for a few days, and I was obliged to quit without knowing the result of their deliberation. I learnt, however, by a messenger who met me on my return from the Red Kayens, that the affair had been terminated to the satisfaction of the owners of the elephants, who had accompanied me from *Maulamyne*.

“ At this assembly the chiefs seemed on very bad terms with each other, and their deliberations were conducted with much acrimony, and on one occasion with personal violence. The CHOW-HOUA of *Laboung* appeared to have given general dissatisfaction, though he again was full of complaints against the others. This mutual bad feeling was shewn in the inditing of the letter brought by me from the chiefs of *Laboung*. I was informed by one of them, that when it was read to CHOW-HOUA, he ordered his name to be struck out without assigning any reason. When I called on him to bid him farewell, I asked him why he had done this. He begged me to be assured that no disrespect was intended by it; that the letter had been written without, in the least, consulting him; and though it was a very good letter, yet he declined to have his name in it under such circumstances. He then went on to say, that the death of the old man, whose obsequies they were then celebrating would, he feared, be the cause of much evil and misery to the country, owing to their own dissensions.

“ Having at last obtained the letter, and having been furnished with an order for guides from the frontier to the Red Kayen country, I left *Laboung* on the 25th March.”

The route usually travelled from *Laboung* and *Zimmay* to the country of the Red Kayens on the west bank of the *Salween*, is through *Mein-loon-gyee*, towards which Dr. R. bent his course and arrived on the 31st March. Here he remained one day in order to procure rice and other articles for himself and followers during the remainder of the journey, as no villages would be fallen in with for some days.

“ *April 2nd.* Direction N. 15 W. Distance 15 miles.

“ The road lay generally along the banks of the *Mein-loon-gyee* river, crossing occasionally from one side to the other and through a magnificent teak-forest.

“ *3rd.* Direction N. 39 W. Distance, 20 miles.

“ The road much the same as yesterday’s march. Crossed the river twelve times during the day with the water sometimes over the saddle flaps.

“ *4th.* Direction N. 75 W. Distance, 17 miles.

“ Left the *Mein-loon-gyee* to the eastward, and proceeded along a road of much more rugged character, up a small stream which we crossed seventy or eighty times. The hills are here more close and precipitous, but the tops of many of them are cleared for grain cultivation, the only sign of the country being inhabited. Met fifteen elephants returning from the country we are about to visit, with stick-lac.

“ *5th.* Direction S. 80 W. Distance, 12 miles.

“ Crossed the highest part of this range at 7 A. M. from whence the water

runs westward into the *Salween* and eastward into the *Mein-loon-gyee*. The road to-day has been the worst we have travelled ; the hills very trying to the elephants, and the stony banks of the streams to the horses' feet. Met two poor little children recently purchased from the Red Kayens ; one for six bullocks ; and the other, a very interesting child, about 7 years of age, for 10.

“ 6th. Direction W. Distance, 11 miles.

“ First part of the road over a steep hill ; remainder over low land covered with grass, formerly cultivated.

“ 7th. Direction W. N. W. Distance, 15 miles.

“ First part of the road the same as the last of yesterday's, along low reedy ground, following the course of an inconsiderable stream. At 8. 30 came to a pass between two hills, which, in case of attack, is defended by the Kayens by securing large stones with ratans and bamboo work on the tops of the hills ;— the ratans are cut, and the stones roll down on the invaders. It is about one-fifth of a mile in length.

“ 8th. Direction W. N. W. Distance, 12 miles.

“ The country more level, with some occasional clearings and a few houses. The jungle to-day was unusually alive with pheasants, pea-fowl, partridges, &c.

“ 9th. Direction W. Distance, 14 miles.

“ The country of the same character as yesterday. Halted on the banks of the *Salween* about four hundred yards wide, running a rapid stream in a narrow valley or ravine, except at the small plain where we are encamped, and another on the opposite side on which stands the village of *Banong* ¹⁰⁸ or *Yougong*, consisting of about twenty-five houses, having the appearance of a common Burman village. Met 20 or 30 bullocks to-day with stick-lac and eight slaves en route to the Shan country, making in all fifteen since leaving *Laboung*. One family of four were bought for ten bullocks, the father and mother and two children two and three years of age. There are some others for sale at the village. In the evening the son of *PHA-BHO*, one of the chiefs of the Red Kayens, an exceedingly dirty, stupid-looking lad of about 18 or 20, came over with a relation who is headman of the village. They appeared to have some difficulty in making up their minds who was the proper representative of the tribe. At last it was decided that *PHA-BONG* was too young and comes to *PHA-BHO* to consult on state matters ; and that as *PHA-BHO* was the person who sent the message last year, it is determined I shall go to him. He resides three days' journey on the other side of the river. There have been about fifty or sixty Kayens about my tent this afternoon, (none of them appeared to come avowedly as the young gentleman's attendants ;) they do not differ at all in personal appearance from the common Kayens of the hills, except that they are perhaps less good-looking. Their dress consists of a pair of short trowsers of generally red (particularly the chief's), colored cotton of domestic manufacture, coming about half way down the thigh, and every one had either a piece of book muslin or an English cotton handkerchief round his head.

“ 10th. Waited some time for the boats. At last the young lad of yesterday crossed over, and on my interpreter complaining to him of the delay, he said the Kayens were never in a hurry. He succeeded, however, in getting them at 12 o'clock, and every thing was crossed over that evening. We were in apprehension of a scarcity of provisions, as the old head-man of the village declined

supplying any. PHA-BHO's son however, procured some rice ; as to eggs or fowls, they were out of the question.

“ 11th. Direction N. W. Distance, 9 miles.

“ The road to-day was either rocky or covered with round water-worn pebbles, and lay among low rocky hills scantily covered with vegetation and stunted scattered trees. PHA-BHO's son was engaged in eating a buffaloe, which he had sacrificed to the *Nats*, and did not accompany us. He sent a guide, however, and is to follow us to-morrow,

“ 12th. Direction W. N. W. Distance, 15 miles.

“ First part of the road rocky and bad as yesterday, but the latter part more level and less stony. Passed one or two small villages, around which was a little of the most slovenly cultivation, chiefly *cholum*. Halted at the village of *Bantoe*,¹⁰⁹ of about thirty houses under the nephew of the last PHA-BANG (a chief's title). At this village there was a poor woman brought in two days ago, from a party of about three hundred people seized by PHA-BHONG from the village of *Tongpak*¹⁰⁶ (Burman Shans) which they left a smoking ruin a few days ago. The story which she told in the fullness of her grief is replete with all the horrors that are attendant on such diabolical scenes. The Kayens attacked the village, it appears, with bravery, (but the Shans are cowards,) and her husband was cut to pieces in her arms, and she kicked by the savages from his bleeding body. Many of the Kayens were killed, but they succeeded in carrying off all the inhabitants. She saw her two daughters in their rapid flight, but was separated from them two days ago. The respectable individual at the head of this village took her as his tenth of the captives taken by his people. She does not know where her daughters are carried to. What adds to the helplessness of her situation, is that she is far gone with child, and is the only one of her village here.

“ 13th. Direction N. W. Distance, 14 miles.

“ Reached PHA-BHO's residence (called *Dwon Talwee*)¹¹⁰ to-day after travelling over a succession of hills on the worst possible road.

“ 14th. Sent into the village to say I wished to-day to deliver the letter and presents from the Commissioner, and PHA-BHO requested me to come when I felt inclined to do so. I accordingly went in after breakfast about two hundred yards to the village, which consists of seventy houses in the worst Burman style, the chief's much the same as the rest, but made of wood split and fastened together by wooden pegs. There is a sort of open verandah, if it may be so styled, without a roof, at which we arrived by a rough sort of wooden ladder of six or eight steps, all of which were loose. Here we stooped under the roof which reaches within four feet of the verandah or platform of loose boards, and two paces brought us into the door of his Majesty's mansion, from which one step landed us to the royal presence. This, however, I did not for some time discover, as the door at which I entered was the only opening in the room, or rather house, except the crevices between the boards, so that for some minutes after entering it was perfectly dark. I could absolutely see nothing but a little bit of fire that was in the middle of the floor. I seated myself on a carpet, and the people groped their way in with the presents, and after sitting a few minutes I was able to distinguish by degrees objects in the room ; not, however, so as to have recognised the old gentleman if I had met him ten minutes afterwards

in the day-light. I told him I had come as he had requested, and as the Commissioner of *Maulamyne* had promised last year, from whom I had brought a letter and presents, and wished to open the gold and silver road between us, and be friends with the Kayen nation, &c. &c. He gave me an opportunity of talking, as he said nothing for a quarter of an hour. At last he requested to have the letter read and explained, which was done. He then said his object in requesting an officer to visit him was to know if the English would form an alliance with him,—for the purpose of making war on the Burmans! I declined the honor of a warlike alliance, but told him our views were all peaceable, and that we never made war unless injured, when vengeance was instantaneous. I begged his protection for our traders, &c. &c. &c. He said if we would not make war along with him, he must make friends with us, nevertheless; but that war with the Burmas was his object in asking a visit, and that he would send for some chiefs from *Ngoay Doun*, and make known my visit, and the wish for a friendly intercourse. He promised his protection to traders, and was as friendly as possible. By this time I could see the size of the room—it was about thirty feet by forty, and a bow end where the door entered. The fire was in the middle of the room on a little square place insulated from the floor, being raised an inch or two from it and supported from below, the roof splendidly varnished with soot. The old man was alone when I went in; the room was, however, soon crowded, but their whole demeanour was civil and respectful,—very different from what the *Zimmay* chiefs wished me to believe. In the evening the old man's factotum came out to beg me to delay six or eight days, which I declined, and begged to be dismissed on the 17th. This old man, who is an up-country Shan, after giving a splendid account of the numbers of the Kayens and size of their towns, said some of their towns had four hundred houses, and the country was six days' journey from north to south, and four from east to west. PHA-BHO discourages men-catching, but the people pay no regard to his counsels. There is something like law amongst them; for, on inquiring the cause of the firing of muskets that took place this morning, I was told it was a robber who had been ransomed by his friends for two *ketsees*¹¹¹ (copper drum, a sort of gong) and 100 tickals coarse silver. Found our height by the thermometer to-day to be 1021 feet. The flat on which we are encamped, and on which the village is situated, is about 610 paces wide and 600 or 650 long. There is another about 600 feet higher of the same size, and still further up is a third platform 2049 feet above the sea and about two miles square, perfectly level, with rich soil, all under cultivation, watered by two streams which rush down the perpendicular face of the mountain from above and irrigate the two lower platforms. The mountain is of limestone, and its steepest acclivity appears to be on this side, though the presence of the beautiful stream on this face would indicate the country.

“ 15th. Had a visit from the old chief to-day, a dirty shabby old Kayen when seen by day-light. The only indications of his chieftainship were a gold sword and a silver betel-box, both of which he carried himself, and his only attendant was the old Shan mentioned yesterday. He was as silent as before for some time. He at last began to speak, and continued talking for about an hour of the origin of the human race, to prove what I had said (on his questioning) that the English were the most powerful nation in the world, to be incorrect, or at

least uncertain. The pith of his story was, that we were all originally descended from PHA-BEE, a lady who lived at *Ava*. Who our other venerable progenitor was, he did not know, or how the lady happened to come into the world : however, she had three sons, the elder the father of the Chinese, the second of the Kulas (all people not Chinese, Shans, Burmans, or Kayens), and the third of the Kayens. Of the country from which these ancient gentlemen obtained helpmates, he was ignorant. This story was altogether imperfect, and the interpreter a wretched one. However, there is a pagoda some days from this to the northward, on which no nation has yet appeared with sufficient power to put the *Tee* ¹¹² or ornamental covering, on the top ; but there is to be a great feast and gathering of all the nations to take place, which he expects every day to be called to attend, when this will be achieved, and a *Natthamee*, or female spirit, will descend, to whom the Chinese, Kulas, and Kayens will each believe their claims equal, and will fight till they are up to the knees in blood. The demi-goddess will then inquire what is the matter. On its being explained, she will end the contest by espousing the chief who can *draw her sword* : it will then be known which is chief amongst nations, till which time he will not believe that we are much more powerful than the great nations named above, especially the Chinese. The magnificence of my tent and brass-bound bullock trunks had, however, their weight with him. He did me the honor to remain four of the longest hours I have spent amongst many very protracted ones in my present mission. He, however, as an equivalent, promised his protection to traders from *Maulamyne* and to people (Chinese included) from the northward, but was afraid they would not find provisions, which will be somewhat difficult, even if he has sufficient influence with his savages to prevent their molesting them. Some of our traders from *Maulamyne* came in to-day (ten) who had gone into the Shan territories subject to *Ava* to the north-east, where they had disposed of their cotton goods to some profit in exchange for horses. They met the Chinese traders who annually visit the town of *Mank Maie* ¹¹³, (which is only four days' journey from this,) who had expressed a wish to come to *Maulamyne*, and probably would accompany any of our people who may be there in proper time next year, unless deterred by the terror with which these detestable savages have inspired their neighbours, though I am convinced they are equally despicable and detestable.

“ 16th. Several of the head people came out to the tent this morning, and in the evening I went to take leave of the head-man. They were vociferously discussing the propriety of returning a present to the Commissioner. As soon as I could obtain a hearing, I repeated all I had previously said about the traders, and was begged to explain to the traders coming here that they must not take forcibly what did not belong to them ; they promising to do all on their part to protect them if their conduct was correct, but could not be answerable for offences beyond their jurisdiction. They would tell them where they might go with safety ; if they went beyond that, it must be at their own responsibility. The discussions were renewed more loudly than before, and I took my departure with a head-ache, partly from the noise, partly from the vile smell of the house. As the grand distinction between the chief and others is his not eating rice, the half of the room was filled with yams, some growing, some putrid and highly offensive. After I had returned some time, the old Shan came out and said, the chief wish

ed to know distinctly if we considered him our debtor for the things I had given, as he feared it might be brought against his children or grand-children ; which is by no means a groundless fear amongst themselves, for I saw on my first visit to *Zimmay* a little child who had been seized and sold by a creditor for a debt contracted by his grandfather for a gong. I assured him his fears were perfectly groundless, and explained what was usual in other countries. He wished me to remain tomorrow, on the chance of his getting a horse to return for the presents. As we have the greatest difficulty in getting—in fact cannot get—rice, and should we be caught by the rains on this side of the eastern hills, we shall be obliged to halt without provisions till they are passable, I intimated my positive intention to start with the moon-light early in the morning to save the elephants crossing the hills in the heat of the day.

“ 17th. Last night at 11 o'clock the old Shan came out according to his promise, bringing a letter for the Commissioner written on two shabby leaves of an old Burman black book, and a little pony, for which my servant had been bargaining in the course of the day ; its price was about forty-five rupees. I believe a man from *Maulamyne* who was robbed and is now seeking justice here, was the writer of the letter ; and as they have no written character of their own, it was written in Burmese.”

Dr. R. quitted *Daung Talwee* this day, and arrived at *Maulamyne* on the 10th May, having returned through *Mein-loon-gyee* by the route already described. He thus sums up the result of his last mission :—

“ I need not descant upon the great importance of opening a market with the frontiers of *China* for British goods by means of the caravans of Chinese traders. It is probable that on the first visit of these people to *Maulamyne* their numbers will be few, but when once aware of the safety and freedom from all vexations and exactions with which their visits will be attended, and of the extensive market existing for their goods, I think there can be no doubt we shall see them here in future years in great numbers. I learnt from the people, and also from other quarters during my travels, that no difficulty would exist in our traders visiting the frontier towns of *China*. The Chinese asserted there were no guards and no restrictions in their towns, and a person of some rank at *Labon* pressed me to accompany him next year on a trading expedition in that direction. I cannot but think this subject is worthy the consideration of Government ; and should any thing of the kind be deemed advisable, I should be most happy to offer my services.

“ An extensive opening for our inland trade has been made by securing the good-will towards us of the Red Kayens, and it is possible that the intercourse with these people now commenced may lead eventually towards their civilization, and that our influence with them may hereafter be successfully exerted in putting an end to their system of kidnapping and selling their neighbours which now forms their, I may say, sole occupation. I learnt that from three to four hundred unfortunate beings are annually caught by these people, and sold by them into perpetual slavery. I met many of them on my journey,—some just purchased, others on their way to be sold.

“ The kind feeling of our north-eastern Shan neighbours towards us, have been increased by my late visit. The mixture of firmness and conciliation which

I had it in my power to exhibit towards them on the points discussed, has tended to convince them that we are firm and consistent friends, not desirous of aggrandizing ourselves at their expence, but at the same time not to be imposed on or trifled with."

III.—Notes on the Antiquities of *Bámíán*. By C. MASSON.

Bámíán is situated in one of the *Paropámisan* valleys, distant about 80 or 85 miles from *Cabúl*, bearing N. 75 W. The valley is deep, the enclosing hills on either side exhibiting, to a greater or less extent, perpendicular walls of rock, whence their convenience and adaptation for the construction of caves. The rock is called *Mung*, being a conglomerate of small pebbles, sand and divers colored earth, remarkably compact and hard. The length of the valley is about nine or ten miles, in direction from east to west. Its breadth is inconsiderable, but greatest at the particular spot in it, pre-eminently called *Bámíán*, and where the statues and principal caves are found. At this point also the streams of *Súrkh Dur*, and *Júi Foládí*, by their junction, form what is called the river of *Bámíán*, which flowing eastward down the valley, receives at *Zohák* the waters of *Kálú*, after which winding to the westward of *Irak*, *Bábúlák*, *Shibr*, *Bitchílík*, &c. and augmented by their rivulets, eventually escapes from the hills, and passing *Ghorí* falls into the river of *Kundúz*.

The appellation *Bámíán* may perhaps be equivalent to high region in contradistinction to *Damián* or *Damán*, the low region, or that at the skirts of the hills—"Bám" signifies "roof," and when it is remembered that Asiatic roofs are flat, as are in general the summits of the mountains in this part of the country, we are at no loss to account for the name, once probably universally applied to it, though now retained by a particular locality;—and when we further consider its elevation above the surrounding regions, we may admit the figurative and emphatic interpretation of *Bámíán*, as afforded by some of the inhabitants, who render it the "roof of the universe."

The mountains among which *Bámíán* is situate, are no doubt those designated by the Greek historians and geographers *Paropámisus*, as opposed to the true Indian Caucasus or *Hindu Kosh*, from which they are distinct. The term has been cavilled at, but without justice. It was no creation of the Greeks, but the native name for the hills; nor need we doubt this, when we find it made up of *par* and *pám*, signifying "hill" and "flat." *Paropámisus* may therefore be translated the region of flat summited hills, and is a term peculiarly appropriate to the countries on which it was conferred. Know-